

fruitlesse: for since that time, the aforesaid Mr. *Buggs* came to Sir *Humfrey Lynde*, and gaue him many thanks for the said meeting, and assured him that he was well resolved now of his Religion; that he saw plainly, it was but the Iesuits bragging, without proofes; and whereas formerly by their Sophistical perswasions he was in some doubt of the Church, he is now so fully satisfied of the truth of our Religion, that he doth vtterly disclaim the Popish priests

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r and M. *Sweet*
Humfrey Lynde,
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; who answere-
tly with leaue
ly make good
out further re-

olution or place or meeting.

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And this is the true relation of the Conference it selfe, together with the occasion thereof, and the effect which it produced.

FINIS.

160387

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FINIS.

160387

THE
STATE-MYSTERIES
OF THE JESUITES,

By way of
Questions and Answers.

Faithfully extracted out of their owne
Writings by themselves published.

AND

A Catalogue prefixed of the Authors names
which are cited in this Booke.

Written for a Premonition in these times both to
the Publike and Particular.

Translated out of French.

REVEL. 3.24.25.

*Unto you I say, who have not knowne the depth of Satans, that which
you have already hold fast till I come.*



L O N D O N,
Printed by G.E. for Nicholas Bourne.

1 6 2 3.



TO THE RIGHT
VVORTHY, AND
euery way most accomplished,
*S^r. Thomas Penystone Knight and Ba-
ronett, my euer-honored Master.*

S I R:



Lthoug wee haue seene
in thele our later dayes,
and may euery day more
and more perceiue in the
affliction of *Ioseph*, and in
the pitifull and lamenta-
ble estate of a great many
of the Reformed Churches of the world, the
fearefull effects of the cruell and bloudy do-
ctrine of those, who vnder the sweet name of
Iesus, preach and teach little else then fire,
murther, and sedition: Yet because there are
many, which eyther haue neuer heard of the
damnable points these dangerous men doe
A 2 teach

The Epistle

teach and maintaine, or hauing heard of them, will not at any hand belecue, that such holy-seeming Fathers haue in such manner sharpned their tongues like Serpents, & that the venome of Aspes is hidden vnder their lips; Therefore this Treatise (by the prouidence of God) fallen into my hands, discouering at large those secret and abhominable positions of theirs, which no Rack, nor greatest torments could euer yet extort out of any of them, I thought good to learne it to speake the *English Tongue*, both to instruct them, which are not yet acquainted with their inaccessible mysteries; as also to informe them better, which are so caried away by the blind loue of these persons, as they will not be perswaded that euer they haue been the Authors of those wofull and miserable Tragedies, newly acted vpon the Theaters of *France* and *Germany*: To the end that the truth being knowne, it may appeare in the face of all the world, what they are, who in stead of the wholsome milke and meate of the word of God, doe feed them, which are committed to their charge, with the poyson of their detestable

Dedicatorie.

testable blasphemies, applying to their Institutor many passages of the holy Scriptures, which are onely proper and appertaining to the Diuinity: with their impious and abhorred doctrine of deposing and killing Kings, whereof there is in no other booke extant whatsoeuer, so much found briefly together; with their perfidious and pestilent distinctions, for Princes to violate their faiths giuen vnto others, vpon that wicked Maxime of theirs, *That faith is not to be kept with hereticks*; with their pernicious Equiuocations, & most leud mentall Reseruations. In all which, and the rest, the Author hath not belyed the Societie, for he hath cited all his affirmations out of their owne writings (iudging them like wicked seruants out of their owne mouthes) the quotations wherof, appearing in the margin, haue beene most punctually examined with the originals themselves, by three learned Doctors of *Oxford*, who haue both reported them for faithfull, and the booke in generall most vsefull, and to that purpose for which the Author wrote it, which was, not so much for a Discouery, as for a **Caveat** to

The Epistle.

all such, who being not able to weigh their reasons, are the easier to be abused by their dissembling allurements: to which end also hauing now diuulged it, I present it in all humilitie vnto your noble Patronage, as a testimony of my dutie and thankfulness for so many fauours and benefits receiued, since it pleased you to take me into your protection and seruice, after the miserable dissipation of the most part of the Reformed Churches of *Normandy*. So wishing you heauen vpon earth in this world, and eternall blisse in the life to come, I rest euer in all submission,

Your humble and truly-denoted Seruant,

PETER GOSSELIN.



TO THE READER.



THE Bookes which are cited in this Discourse, are for the most part common, and haue beene diuers times printed in sundry places : there is one cited in the beginning, which was first published in Spanish, and since translated into Latine and French, wherein are contained three very excellent Sermons preached on the feast day of the Beati- fication of the glorious Patriarch blessed *Ignatius*, founder of the Society of *Iesus*.

By the Reuerent Doctor, Petrus de Valderama, an Augustine Frier.

The Reuerent Doctor Petrus Deza of the order of the Dominicans.

The Reuerent Father Iacobus Rebuttofa, of the same Oder.

In this Discourse I haue followed the edition of the French translation made by Father *Francis Solier* a Iesuite, imprinted at *Poitiers* by *Anthony Mesnier*, Printer to the King and the Vniuersity, the yeare 1611.

Now although the said Sermons were composed by such as were no Iesuites ; yet by translating, publishing, and recommending them, they haue made them theirs ; and engaged their credits for all that is said in them concerning the founder and Society of the Iesuites. For the other Bookes that are cited, here is a List of them.

Arturi de Ecclesia libri.

Becani summa Theol.

Bellarmini Controuersie.

Idem contra Barclayum.

To the Reader.

Caniloci Theologici.
Delrii disquisitiones Magica.
Discipuli de tempore sermones.
Eudemio-Iohannes Apol. pro Garneto.
Eiusdem Resp. ad Anticos.
Ignatij Epist. de virtute Obed.
Maphaus de vita Ignatij Loyola.
Marian. de Rege & Regis Institutione.
Possevini Bibliotheca selecta.
Ribadencira de vita Ignatij Loyola.
Suarezii defensio fid. Cathol. contra sectam Anglicanam.
Eiusdem disp. in Thomam.
San Aphorsismi confessorum.
Scribanij Amphitheatrum honoris.
Sandius in Isayam.
Toleti instructio Sacerdotum.
Valentia in summam Thomae.
Vasquez in tertiam partem Thomae.

Page 49. Line 17. *for* some any, *read* so many.

THE



THE MYSTERIES OF THE IESVITES, by Questions and Answers.

*Where the Nouice demandeth, and the pro-
fessed Iesuite answereth.*

NOVICE.



AFTER, being resolved to
vow my selfe to a religious
life in your Societie, I entreat
you would be pleased to giue
me leaue, for my instruction,
to aske you some Questions,
to the end, that by your An-
swers I may not onely be con-
firmed in my resolution my selfe, but also prepared
to informe others, whereby they likewise may bee
drawne to the same deuotion.

IESVITE.

Speake on boldly, my Sonne, for no part of our
mysteries shall be concealed from thee, provided
thou promise to receiue them at my hands vnder
the seale of Confession, and not to reueale any
more thereof, then what we are contented to haue

B

publike

publike, reseruing in secret the Theory of many things, whose practice cannot be hid, and yet it may not easily be perceiued from whence they proceed.

NOVIE.

I will carefully obserue the silence, which I am ready to vow, and will neuer speake word of any thing, but when you shall please to open my mouth, vnlesse it be now, that for to learne of you, I make some demands. And first of all I beseech you let me vnderstand the originall of our *Society*: for some there be, and those too among other religious Orders, that hold it to be but new.

INSVITE.

It is true indeed that it hath been renewed in our time, wherein it was necessary to institute some new Orders, ^a *Because that feruor which is found in the beginning of a new Order, exciteth many men to pietie, which by little and little waxing cold, it is needfull that new should be raised, whereby that feruor may be entertained*: But if wee regard the first originall of this Societie, it will appeare to be very ancient.

^a Bellarm. de
Monach. l. 2.
cap. 6.

NOVICE.

I pray you shew me how; for I should be glad to be furnished with meanes to stop their mouthes which termes vs *New-men*.

INSVITE.

So farr is our Society from being to be accounted new, that there is not any one so ancient; for it was before the Apostles time: and to proue it, *The Societie*

Societie of Iesus was founded euen at the very point of his admirable Conception, uniting in his diuine person his humanitie with his eternall nature: And that was the first societie which God had with men, and the first Colledge thereof was the virginall womb of the Virgin.

*Serm. de Val-
derama p. 10.*

NOVICE.

I should neuer haue dreamed of this Colledge, nor of so authentick an originall of our Societie without your direction: But is it not spoken of in the Gospell, or in the writings of the Apostles?

IESVITE.

Yes. For S.^c Paul speaketh of it in these words, in

1 Cor. 1. 9.

the first to the Corinthians, God is faithfull, by whom yee haue bene called to the societie of his Sonne Iesus:

And S.^d Iohn, To the end our societie may be with the

1 Ioh. 1. 3.

Father, and with his Sonne Iesus Christ. By which

words it followeth, saith Father Arturus, that the

*Lib. 1. de Ec-
clesia.*

Societie of Iesus hath bene euer since the time of the

Apostles, and is not new, as Sadeel doth maliciously

slander it. Neither is any credit to be giuen to

*1 Mel-
chior Canus Bishop of Canary, saying, That that so-
cietie being the Church of Christ, they which doe attri-
bute that title vnto themselves, are to consider whether
like vnto the Heretikes they doe not vainly boast, that
the Church is no where abiding but with them. For
you must obserue my Friend, that this Canus was of
the Order of the preaching Friars, of whom Father
& Delrio writeth truly, That openly they carry them-
selves as enemies and opposites to our Societie, and in
secret by their deuices they traduce it, labouring all
they can, both in Italy, Spaine, and throughout the
whole*

*1 Lacor. Theol.
lib. 4. cap. 3.*

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*2 Prefat. ad lib.
disquis. Magic.*

selves as enemies and opposites to our Societie, and in

secret by their deuices they traduce it, labouring all

they can, both in Italy, Spaine, and throughout the

whole

whole world, to make it to be enuied, and seeke not onely by themselves, but by certaine lying Historians their instruments, to blemish it in what they may; and strine with all their might, either to cause their bookes to be prohibited, or the reading of them to be suspended, or at leastwise they charge them with some note of infamy: Whereupon it may be reasonably concluded, that these men are not to be held eyther for competent Iudges, or witnesses against them of our Societie, nor against any of their writings whatsoever, but are to be ranked in the number of our accusers and aduersaries.

NOVICE.

* Locor. Theol.
lib. 11. cap. 16.

It is no maruell then if this Spanish Bishop hath snarled so at our Societie: and without doubt from the same spirit proceedeth that which hee saith in another ^k place speaking of fabulous Legends, wherewith he compareth certaine Histories, which he calleth fables, published not long since by some that came from farre, vnto whom hee applyeth the Spanish prouerbe, *De luengas vias, luengas mentiras*, Great trauellers, great lyers. For I suspected that thereby he meant that which is read in the Epistles of the Fathers of the Societie, sent from the *East-Indies*.

IESVITE.

Thine opinion was not improbable. But to leaue these enuious fellowes, I will returne to the original of our Societie, which though it be as ancient as I haue deliuered, yet that must be vnderstood onely of the first and farthest foundations thereof; for else it cannot be denied, but that in many things it is of a new institution; and also it doth acknowledge for

Institutor

Institutor an holy personage, that beganne his Order not aboue fourescore yeares since; for Father *Bellarmino* in his *Chronologie* doth attribute the confirmation thereof to *Paul* the third, in the yeare 1540.

NOVICE.

Who was the Institutor of it?

IESVITE.

St. Ignatius Loyola borne in *Biscay*, and a subiect of the Kings of Spaine.

NOVICE.

What life had he lead before?

IESVITE.

Why he had beene a debauched Souldier, and borne armes at *Pampelune* against the *French*, where hee was maymed, with an hurt that he receiued on both his knees, whereof hee halted euer after, but in such manner that it was hardly perceiued, as Father *Maphæus* well obserueth in his life.

NOVICE.

I feare that the Heretickes will draw some bad consequence from thence, and say that he is the father of a Societie, which halteth on both sides, as sometimes the ¹ Prophet *Elias* objected to the Idolaters amongst the Israelites. 1 Kings 18. 21

IESVITE.

I make no question but they will, but we must not regard what they say; howsoeuer, though we halt on both sides, I am sure we runne fast enough to cut them out as much worke, as they can turne their hands vnto. But to returne to Saint *Ignatius* our In-

stitutor, it was he that enflamed with zeale, first thought vpon the enrolling of so holy a Society.

NOVICE.

It seemeth also that his name taketh its signification from fire.

IESVITE.

Thou art in the right, and thereupon I will discover great mysteries vnto thee. First of all : ^m As the
Serm. de Val-derama pag. 10. Psalmist saith, According to thy name O Lord, so is thy
praise throughout all the earth, thy right hand is full of iustice: As much thinke I may I say of Father Ignatius, which signifieth a Saint composed of fire, and that
is one of the names proper to God, Our God is a consuming fire: and on the other side I perceiued, that in his
right hand he carrieth the name of Iesus, who was our
Sanjour and sanctification.

NOVICE.

Now I learne of you, that one may say as much of a man as of God without sinning, which is a deepe point.

IESVITE.

Thou sayest true, my Sonne, and this I will adde further, ⁿ That in these last times God hath spoken vnto us by his Sonne Ignatius, whom he hath constituted heyre of all things, and in whom nothing is wanting, but onely that word whereby he made all ages.
*Serm. de Ne-
 capag. 112.*

NOVICE.

Verily, though he did not make all ages by him, he hath renewed the world by him, and hath made another

another age of it: And as *the Spirit of the Lord* Gen. 1. v. 2.
moued upon the waters, before the world was for-
 med, as it were sitting vpon that confused masse, for
 to hatch it such as it was at last: euen so is it true, as
 Father P Valderama preached, *That when Saint* Pag. 74.
Ignatius plunged himselfe in the water vpto the very
chin in the heart of winter, for to diuert a young man
from certaine filthy desires, one might say, that Spiritus
Domini ferebatur super aquas, the Spirit of the
Lord was carried vpon the waters.

IESVITE.

This indeed is a pretty obseruation, and there is
 no doubt, but that the coldnesse of the waters was
 well warmed by the touching of his body: for as
 the same *Preacher* saith, *When he resolved to quit* Pag. 10.
the Souldiers life, the very house wherein he then was,
moued, the wals shaken, the posts and beames trembled,
and all that were in it betooke themselves to flight, and
ranne out of doores as fast as their legges could carry
them: euen as when some strange eruption of fire doth
sodainly burst out with furious flames in some high
mountaine; so when this interior fire began to be disco-
uered in him, who before (young Souldier) was cold
and frozen in the things of God, it lightned forth in
such sort, that it caused a thousand feares, a thousand
amazements, a thousand firings of houses &c. there
was neuer any Montgibel, or flaming mountaine that
did the like.

NOVICE.

I heard an Hereticke not long since make strange
 Glosses vpon this. Hee said vpon occasion of Fa-
 ther

ther *Bellarmins* reason that it was needfull to haue new Orders, because the seruor of the old by little and little grew cold, how we held a good course that the like should not arriue vnto ours: for besides the care we prouidently take, that the great pot may be alwayes boyling, which is a perpetuall meane to pre-serue the seruor of our mercinary Religion, we exercise the trade of incendaries in all places; and not contented with a thousand firings of houses, made by our Institutor, we haue set all Christendome on fire: neither is there any Kingdome, Commonwealth, City, or Prouince, which we haue not en-flamed with warres and seditions; and therefore said he, was our Father *Ignatius* most properly compared to a Montgibel, the very tunnell of Hell.

IN SVITE.

For hearing these things, and repeating them againe, thou deseruest to be imprisoned in the chamber of meditations, there to fast with bread and water, and be disciplined twice a day, and after all that, be forced to haue recourse vnto his Holinesse for an Absolution, as of a case reserued. But because I find thee docible, I will proceed in instructing thee, and seeke to cleare thee of all such doubts, as these blasphemies may happely haue left in thee: And first of all, for answer vnto those which accuse vs for the care we take of our pot, I must remember vnto thee the worthy discourse which Father *Deza* made thereupon. *The designe* saith he, of these good Fathers, when as they seeke the commodity of their Colledges, is like the aduice which *Ioseph* gaue to *Pharaoh* for the storing vp of corne into his Garners against the time

time of necessity and famine. The marvell is how these Fathers in such hard and perverse times can possibly find the meanes to furnish themselves with all that they want. It is a miracle that men being so miserable and pinching, yet should not haue the power to deny these Fathers; a miracle like vnto that which God wrought vpon the Egyptians, in fauour of his people, when they lent vnto the Israelites whatsoever they asked, and God would haue them to carry it all away: such is euen right the case of these good Fathers, for it is a signe that God hath a care of them, that they are his people, and that he tenderly loueth them, when they that are so neere and couetous take a pleasure to furnish them with all that they stand in need of.

NOVICE.

I should feare that many good Catholikes would be much offended with this speach, when in recompence of their liberality they shall see themselves compared to the Egyptians, which may indanger their affection to our Society.

IESVITE.

Neuer feare it: for good Catholikes will not bee offended if any thing be derogated from them to magnifie so holy a Society. Now touching the other obiection of Montgibell, and incendiaries, whereof they accuse vs, for answer I say, that those Sophisters take that literally, which wee meane spiritually.

NOVICE.

I submit my selfe in all humility to your exposition.

tion. But I intreat you to tell me why our Father Ignatius gaue the name of Iesus to his Society.

IN SVITE.

• Valderama
pag. 10.

There be many reasons for it. And the first is,
*That as our Lord Iesus, who being the Saviour of our
 soules, from the time of his natiuity into the world,
 vnto his death, neuer dealt in other businesse then that
 which concerned our saluation; so the life of our Ignatius
 was wholly bestowed about the saving of soules. The
 life of Iesus was manifested in his workes, and Ignatius
 was transformed into him, whose name the Societie
 beareth.*

NOVICE.

• Horat. Tur-
cel. in Iesuit. apud
Poff.

I thought there had beene none but Saint Francis, that had beene transformed in such manner into Christ, that the one could not be knowne from the other, but by their difference of habit, as father *Horace Turcelin* hath daintily expressed it in these foure verses.

*Exue Franciscum tunica laceroque cucullo,
 Qui Franciscus erat iam tibi Christus erit:
 Francisci exuvijs, si qua licet, indue Christum,
 Iam Franciscus erit qui modo Christus erat.*

That is to say, take the frocke and the gowne from Saint Francis, and he shall be Christ: and put on the frocke and gowne on Christ, and he shall be Saint Francis: but now I learne that the same also may be said of father Ignatius; take from him his cloake and his buckle, and he shall be Iesus: or attire Iesus like a Iesuite, and he shall be Ignatius, seeing

ing *Ignatius* is transformed into him.

IESVITE.

No question but it may be said with as much reason, as that which father *Gaspar Sanctius*, dedicating a Booke to St. *Ignatius* assureth, namely, that the iudgement of father *Ignatius*, *Nihil omnino discrepat à Dinino*, is in nothing different from the iudgement of God.

NOVICE.

Is there no other reason why the name of Iesus was giuen to our Societic?

IESVITE.

Yes; and this it is, Father *Ignatius* going to Rome for to obtaine the approbation of his Order, and finding himselfe much perplexed about that which might befall him there, Iesus appeared vnto him carrying a Crosse, and in the same vision also God the Father was seene recommending our Society vnto his Soane, who promised him in good Spanish termes, that he would be propitious and fauourable vnto him at Rome, as father ^x *Maphus* and *Ribadeira* relate. These speeches fortified him, and gaue him occasion to name his Company the Society of Iesus.

x *Maphus*. in
vit. *Loyola lib. 2.*
Et *Rib lib. 2.*
cap. 20.

NOVICE.

The same Hereticke of whom I spake before, objected vnto me, that that *Iesus* which spake to our father *Ignatius*, was but an imaginary *Iesus*, and that whereas the true *Iesus* maketh intercession to his Father for the faithfull, the imaginary father of our *Ignatius* maketh intercession to his sonne for vs; and whereas the true *Iesus* promiseth to bee propitious

vnto his in heauen, the imaginary promised to bee propitious to his at Rome. But to leaue these scoffers with their blasphemies, did not *Iesus* that appeared to father *Ignatius* performe his promise?

IESVITE.

y Serm. de Val-
derama pag. 48.

Dost thou doubt of that? certainly the Apostles haue not more credit in heauen, then we haue vpon earth, especially at Rome, where after this apparition, y *The Pope* hauing well considered *Ignatius* hands, he found them all printed ouer with the name of *Iesus*, whereupon he said, *Digitus Dei hic est*, In these hands is the finger of God.

NOVICE.

Indeed I haue beene told that this good Saint wrought great miracles as well as *Moses*, of whom the Magicians of Egypt sayd that which the Pope said of *Ignatius*.

IESVITE.

z Serm. de Val-
derama pag. 11.

What sayest thou, as well as *Moses*? z It was no maruell if *Moses* wrought such great miracles, for he did them by vertue of the ineffable name of God engraued in his rod: it was no maruell if the Apostles wrought such miracles, seeing they also did them in the name of God: But that *Ignatius*, with his name written in paper, should doe more miracles then *Moses*, and as many as the Apostles, &c. is that which sheweth so wonderfull vnto us.

NOVICE.

What particular office hath father *Ignatius*? or what

what part is there commonly assigned vnto him for the succour of men? for I make no doubt, but as God hath assigned to euery other Saint the cure of some one disease or other, as to *St. Roch* the plague, to *St. Petronel* the feuer, to *St. Main* the itch, so *St. Ignatius* hath some certaine one vnto which hee is maruellously assisting.

IESVITE.

Thou art in the right: ^a *Father Ignatius* doth assuredly and most readily assist all women that are in labor: for this vigilant Pastor doth alwayes accompanie the sheepe that are great with young, for to helpe them to be deliuered, as it is written in *Esay*, *Foetas ipse portabit*, that is to say, he will looke to the Ewes, for to haue their wooll and their lambes.

NOVICE.

Now here is a passage of *Esay* most subtilly interpreted, and sure none of the Ancients euer discerned that it was spoken of *Ignatius*, and of the care which he hath of women with child. But it is not strange that *Ignatius* should haue such a care of good women, for the holy Virgin her selfe, accompanied with two Angels, made it not squeamish to goe and visit a gentle Abbesse, that had suffered her selfe to be gotten with child, and for the preservation of her honor, commanded those two Angels to deliuer her of her burthen, and to carry it to an Hermit to bring it vp, which in time became a Bishop, as it is at large related in the Booke of the miracles of the Virgin *Mary*, printed certaine yeares since at *Mentz*.

*Cum sec. parte
Serm. discip. de
tempore. Apud
Iob. Albinum,
1612.*

IESVITE.

Father Ignatius taketh not that course, nor hath
Valderama. ib. any need of Angels for the matter : *c* For doe but
 onely lay the blessed Fathers signet vnto the patient,
 and she will soone be rid of her paine. The onely sight of
 his name hath giuen eyes to the blind, hands to the
 maimed, legs to the lame, hath consumed the stone in
 the kidneyes, and very easily brought women to bed.

NOVICE.

Why this indeed is the very finger of God. But
 doth he not cast out deuils ?

IESVITE.

Valderama
pag. 55.

d It happened one night, that the deuill had almost
 strangled him, and twice or thrice he beat him cruelly :
 but since he had a full reuenge of him : For it hath
 beene often seene by experience, that after many
 prayers haue beene made, many Saints inuoked, many
 and sundry relickes applied, the last remedy hath beene
 the image of blessed Ignatius, laying it on the patient,
 or one of his signets, shewing it vnto him, and saying,
 Per merita B. Ignatii abi hinc Spiritus maligne, and
 presently he departed.

NOVICE.

Is not this good Saint dead ?

IESVITE.

Idem pag. 89.

Yes, that he is, and his body was laid in the earth,
 whence he is not yet risen againe : *c* But in his Sepul-
 cher was heard most melodious singing : his Sepulcher
 seemed

seemed a new heaven, the Angels made such musicke there, and for that effect they descended downe in squadrons from heaven. Now though no Angell euer appeared unto him in his life time, yet the blessed Virgin, Saint Peter, the eternall Father, and his Sonne carrying his crosse, appeared unto him.

NOVICE.

Why did no Angels appeare to him during his life?

IESVITE.

f It arriued unto him at his death, as it arriueth Fol. id. ibid. unto great Potentates of the earth: As long as Kings are in their Palaces and houses of pleasure, the Guard suffer none to enter but men of note, vnlesse it be some necessary attendants: but when the King is dead, and that hee is laid on an hearse in the great Hall of the Court, then euery one is admitted to come in. As long as Ignatius liued, there was none but Popes, as St. Peter; Empreesses, as the Mother of God; or some Soueraigne Monarch, as God the Father, and his Sonne, which had the fauour to behold him: but as soone as he was dead, euery Courtier belonging to the eternall King was admitted, all the celestiall people ranne to see him, Angels, Archangels, Thrones, &c.

NOVICE.

This indeed was admirable, and verily I doe not thinke that the like can be said of any other Institutor of an Order. But tell me, I pray you, was hee author of any rule more austere then others that went before him?

IESVITE.

IESVITE.

*Ignat. Ep. de
virtute obedi-
ent. 3.*

*Valdevama
pag. 30. & 31.*

He desired, & That we should suffer our selues to be surmounted by other religious Orders, in watching, fasting, and other austerities both in diet and habit, and hath exempted vs from singing day and night in the Quire as others doe: And that for great reasons: He would not haue vs subiect to singing day and night, ^h Because as the Angell wrastring with Iacob, said vnto him, Let me goe, for behold the day appeareth; to make him consider that he had many droues of sundry kindes of cattle, that he had children in his traine, and was to provide meat for some, and drinke for others; so that to a man which had such a charge vpon him, it was fit the night should be allowed free for contemplation: so it is not possible for vs to bestow the day in the Quire, that are to furnish the flocke with pasture and cleare water.

NOVICE.

Here is a reason as cleare as water, and therefore I see that that was the cause, why he did not thinke it fit to charge vs with such austerity of watching, fasting, and diet, lest by too much weaknesse of body, we should be made vncapable of the guiding and gouernment of so many Beasts, as are committed vnto vs.

IESVITE.

It is right. But in one thing hee would haue vs not to suffer our selues to be surmounted, but rather that we should surmount all others, And that the true and lawfull posterity of our Society should thereby be distinguished, as by their marke.

NOVICE.

NOVICE.

What marke is that I pray you? for I very much desire to carry it, though the heretickes should hold it for a marke of the Beast.

IESVITE.

Thou doest wisely not to regard their prattle, nor that neither of some Politicians as bad as they, who hold that for slothfulness, which we account the greatest vertue of all, and that is, ¹ *the renunciation of all will, and all iudgement*, for to depend wholly vpon the iudgement and will of another, ¹ *Ignat. de obed. virtute, Sect. 3*

NOVICE.

If by that other you meane God, it is a great impietie to gainsay that we should not altogether subiect our will to his will, and our iudgement to his iudgement; and I hold him for a manifest Hereticke that denyeth it.

IESVITE.

Nay, now thou shewest that thou art but a Novice; it is not that which we blame in the Heretickes and Politicians, for they confesse as much as thou sayest: but by another, wee meane our Superiours, whose will our Father ^k *Ignatius* would haue vs hold to be *Diuine*. And we are not to regard, ¹ *Whether* ¹ *Ibid. Sect. 1.* *this Superior bath wisdom, or goodnesse, or other gifts of God, that our obedience may not in any thing be diminished: or whether he be not capable of great counsell, or whether he be not prudent: because wee are to regard, that he holdeth the place of him which cannot be*
D *deceined,*

deceined, who will supply any defect he may haue of
^m Ibid. Sect. 5. prudence and probitie. And it is to be noted, ^m That
 your obedience shall be imperfect, if it mount not to that
 degree, not onely to execute the action, which hee com-
 mandeth you exteriorly, but also that you transforme
 your will into the will of your superiour, otherwise it will
 not merit the name of vertue. And therefore it is, that
 we reade how obedience is better then sacrifice: the rea-
 son whereof is deliuered by S. Gregory, because in sa-
 crifices the flesh of a thing was offered, and by obedience
 one offereth his owne will, which is an excellent part of
 the soule.

NOVICE.

I had thought till now that sacrifice was not to be
 offered to any but onely vnto God, which was the
 cause why I beleueed that when you spake of (re-
 nouncing all a mans will for to obey another, which
 is, as you teach me now, to sacrifice ones owne will,
 it was not to be done to any but vnto God alone.

IN SVITE.

Therein thou wert mistaken, not to regard in the
 person of thy Superiour, Iesus Christ himselfe, who is
 supreme wisdom, immense goodnes, infinite charitie,
 that cannot be deceined, neyther will deceiue thee. And
 this we must doe according to the instruction of S.
 Ignatius, who would not haue vs question ^o whe-
 ther he that commandeth vs, doth it well or ill, Reue-
 ne, an lecus: for then by obedience wee render our
 freewill vnto him, from whom we receiued it. Now,
 if (as Cardinal Tollet teacheth) a simple Countreiman,
 that beleaueth his Bishop, propounding some Hereticall
 doctrine vnto him in the articles of faith, meriteth

ⁿ Ibid. Sect. 16.

^o Sect. 12.

^r Sect. 7.

Tollet. instruc.
 sacerdot. l. 4. cap. 3.
 Sect. 4.

in beleeuing it, although it be an error, because hee is bound to beleue untill he knoweth that it is repugnant to the Church. Why should not we yeeld as much to our Superiours; and why should not we hope to merit, if we doe that which they command vs, without farther inquiry, euen when they command euill? It is they that shall answer for it.

NOVICE.

I wholly submit my selfe to beleue you, that I may not lose the fruit of obedience; and renounce mine owne vnderstanding to approue this doctrine, which I would entreat you to declare me somewhat more particularly, in regard that therein consisteth our *Proprium quarto modo*, our principall marke.

IESVITE.

I will doe it in our Father *Ignatius* owne termes, who hath prescribed vnto vs, for an article of faith, *¶ How wee are to hold for most infallible, that whatsoeuer our Superiour commandeth, is the commandment and will of God, and by consequent, that with all our heart, & with all our consent, wee labor to do all that the Superiour biddeth, out of a certaine blinde impetuositie of the will, desirous to obey, without any enquiry at all; as wee imploy all our consent to beleue The Articles of our Faith, and as Abraham did, when God commanded him to offer his sonne Isaac.* ¶ Ibid. Sect. 18.

NOVICE.

This being once granted, as needs it must, seeing the iudgement of our Father *Ignatius* is diuine, nothing shall be impossible to our Societie: and as

long as there are those which haue vowed this obedience, so long shall wee haue men capable to execute the most difficult and hazardous enterprises. But be pleased, I pray, to tell mee whom wee are to take for our superiours, which haue this power ouer vs.

IN SVITE.

¹ Ibid. Sect. 10. Blessed Ignatius shall answer thee himselfe; ² That which I haue said of obedience, equally appertaineth to priuate persons towards their nearest superiours: as to Rectors of Colledges, and such as are ordained for Presidents in each place towards their Prouincials; to Prouincials, towards their Generall: to the Generall, towards him, whom God hath established ouer him, namely his Vicar vpon earth.

NOVICE.

What are wee to belecue of this Vicar, which is our holy Father the Pope?

IN SVITE.

¹ Esay 28. 16. That he is the vniuersall Monarch of the whole Church; her head, her spouse, and consequently aboue her. That hee is the fundamentall stone, of which Esay speaketh, saying; ² I will send into Sion a stone, a tryed stone, a pretious corner stone, a sure foundation, hee that beleueth shall not make haste. For although the Apostles ³ S. Peter, and ⁴ S. Paul haue applied it to Christ, yet so it is, that it is spoken there of a foundation after a foundation, of the second foundation, not of the first, as Cardinall ⁵ Bellarmine learnedly obserueth.

NOVICE.

¹ 1 Pet. 2. 6.

² Rom. 9. 33.

³ Prefat in lib.

de sum. Pontif.

Item in eod. lib.

per totum. & de

concil. lib. 2. c. 17

NOVICE.

Must it be vnderstood that the holy Father is aboue the whole Church, both in spirituall and temporall things?

IESVITE.

It must: howbeit with this moderation, whereof we make vse to content the scrupulous; that temporall things depend on him, so farre forth as they serue to spirituall, and that for the good of them the Pope hath soueraigne power to dispose of the temporall estates of all Christians: Because the Ciuill power is subiect to the Spirituall, and euery superiour may command his inferiour.

y Bellar. de pontif. lib. 5. cap. 6.
§. Explicanda.
z Ibid. cap. 7.
§. Prima ratio.

NOVICE.

Do you apply this to Kings and Kingdomes?

IESVITE.

It is to that vse for which this doctrine chiefly serueth, and it needeth no further explication, seeing that so many effects haue sufficiently declared the application thereof.

NOVICE.

I, but yet I would desire you to furnish me with some Maximes for the ease of my memory, according as they haue beene registred by the most approved Authors of our Societie.

IESVITE.

With all mine heart: And in the first place Cardinall ^a Bellarmine shall reach thee, That the spirituall power may depose Princes, and place others in their steads,

^a De sum. Pontif. lib. 5. cap. 7.
Sect. Item potest

steads, when as it cannot otherwise conserue its spiritu-
 allestate. And Father Suarez, ^b That the power of the
 Pope extendeth to the repression of Kings by temporall
 paines, and by priuation of their Kingdomes when ne-
 cessity requireth. Also, ^c That the Pope hath as much
 power ouer temporall Princes, yea ouer such as are ab-
 solute and soueraigne, as ouer the other faithfull or
 baptised Christians, not onely to repress them by cen-
 suring their faults, but also to punish them with tempo-
 rall and corporall paines. Further, That this power
 is much more necessary for the repression of Princes,
 then of subiects.

NOVICE.

This it may be is meant of hereticall Princes.

INSVITE.

Indeed it is first meant of them. And if our Ca-
 tholikes in England, and other places, had as much
 power as they haue right, they would not endure he-
 reticall Princes, as they are constrained to doe, till
 such time as opportunitie shall serue to free them-
 selues from them: for otherwise they are taught by
 vs, that ^e to suffer an hereticall or infidell Prince, who
 laboureth to draw men vnto his Sect, is to expose Reli-
 gion vnto euident perill, which Christians ought not
 to doe. And Father ^f Suarez worthily proueth, That
 it appertaineth vnto the Pope to defend the subiects of
 an hereticall Prince, and that by his power he may de-
 priue such a Prince of his Kingdome, chase him out of
 it, & absolue his subiects from their oath of allegiance.
 And herewith agreeth Father Gregory of Valentia,
 writing ^g That temporall domination and superioritie
 ouer subiects, by the sentence of the Pope may be taken
 away

^b Defen. fid. Cath.
 lib. 3. cap. 23.
 §. 10.

^c Ibid. §. 18.

^e Bellar. de sum.
 Pont. lib. 5. cap. 7
 Sect. Praterca.

^f Vbi sup. §. 21

^g Tom. 3. Diss.
 in Thom. disp. 1.
 q. 12. punct. 2.

away from Heretikes : And the reason of it is, That if they may bee deprived of their liues, much more of their estates, and consequently of all superioritie over others ; and that they which are excommunicated for Heresie, incurre de facto the deprivation of politicke power, and that their subiects are not onely absolved from their oath of allegiance, but are also forbidden to keep it : And that if the Iudge hath not yet pronounced the sentence of Excommunication, this paine is neuerthelesse incurred, if the crime of Heresie be so notorious that it cannot be hid ; and then it is lawfull for the subiect to deny obedience to his hereticall Lord, much lesse is he bound thereunto.

NOVICE.

Truly these are notable Maximes, insomuch that although the Pope hath not pronounced expresse sentence of Excommunication against the Kings of *Great Britaine*, of *Denmarke*, and others such like, and though their subiects are not expressly forbidden to obey them, yet now I learne of you, for to teach them vpon occasion, that it is in their libertie, eyther to doe, or not to doe it, without scruple of conscience.

IESVITE.

I haue giuen thee for it the very words of our Masters.

NOVICE.

But doe they extend this power also against Catholike Kings and Princes.

IESVITE.

They doe : for Father *Snarez* conioyneth him that

^h Vbi sup. Sect.
Alterum.

that is peruerse in his manners, with the *hereticall Prince*. And Cardinall Bellarmine cleareth thee of all doubt, ^h *The Prince* (saith he) *when he is Catho- like in faith and beleefe, but of such euill manners, that he is hurtfull vnto Religion, or to the Church, may be remoued, and reduced to the ranke of other sheepe, by the Pastor of the Church.*

NOVICE.

May this be done in any other case?

IESVITE.

¹ Bekar. lib. 5
cap. 7. Sect. Ter-
tium.

*The Pope may also command Kings to punish He- retickes and Schismatickes; and if they doe it not, he may constraîne them by Excommunication. Now I taught thee before the consequences of Excommu- nication, which wee haue sufficiently demonstrated in the proceedings against Henry the third King of France, concerning whom Charles Scribanus one of our principall Fathers at Antwerp, in his ^k *Am- phitheater of Honor*, thus refuted those which found fault with the Popes euill-entreating him. If (saith he) a Denis, a Machanidas, an Aristotimus, monsters of ages, should oppresse France, shall there be no high Bishop found so hardy as to animate a Dion, a Timo- leon, a Philopæmon, an Helematus? If more monsters held the Commonwealth in captinitie, shall no Thrafi- bulus set to an helping hand? The violence of Tarquin in the bed of Collatine gave a iust cause, and shall there none be met withall to depose and abolish out of France, a tyrant King, that oppresseth the liberty, &c? Shall there not some sword-man at least rise vp against this beast? No Pope that will deliuer so noble a Kingdome?*

^k *Amphith. bo-
noru, cap. 12.*

NOVICE.

NOVICE.

It seemeth to me, that they of our Society which answered *Anti-Coton*, deny *Charles Scribanus* to be the Author of that Booke : and albeit Father ^{1 EN. 1 Resp. ad Ant.} *demono-Iohannes* confesseth that our Society is ^{tic cap. 3. pag. 48.} much indebted to the Author, for defending it with so learned a volume, yet hee maintaineth, how *Anti-Coton* cannot proue his coniecture, that *Scribanus* was the Author of it, by any euidence.

IESVITE.

Therein he was deceiued : for by the *Index* of the Bookes of our Societie, composed by Father *Ribadeneira*, hee shall finde that *Charles Scribanus* hath shewed what knowledge hee had in humane learning, by his bookes of the *Amphitheater of Honor*, against the accusations of the *Caluinists*.

NOVICE.

Are wee the subiects of Princes where wee were borne, or where we liue ?

IESVITE.

Of neyther : for wee are Clerkes.

NOVICE.

Doth it necessarily follow, that if we be Clerkes, then wee are not their subiects ?

IESVITE.

Yes, very clearly : For it cannot be proued (saith our ⁿ*Bellarmino*) that the Kings of this age are lawfull

E

superiors

ⁿ De Clericis. lib. 3 cap 30. Sect. Quarto obijciunt.

Superiors and Iudges of Clerkes, if by the same meane it be not proued, that children are aboue their fathers, sheepe aboue their pastor, things temporall aboue spirituall.

NOVICE.

But is it not to be vnderstood of spirituall things only, that Clerks are not subiect to secular Princes?

NOVICE.

o De Clericis
lib. 2. cap. 17.
Sect. Ad primam

Not onely (saith the same o Author,) in spirituall things, but also in temporall, is the Priest to be gouerned by his Ecclesiasticall superior: and it cannot bee, that in temporall things hee should acknowledge the secular Prince, because no man can serue two Masters.

Defens. contra
Aug. lib. 4. cap.
17. Sect. 16. &
18.

And as Father P Suarez writeth, The ciuill Lawes of Princes and Magistrates doe not oblige Clerks, neyther as touching the power of constraint, nor as touching the power of direction, by force of the laicall iurisdiction, onely they oblige them by force of reason: nor can Kings oblige Clerkes to those lawes particularly imposed. Now wee vnderstand obligation by force of reason, when the authoritie of the Canons ordaineth, that such lawes are to be obserued by Clerkes: but they are free from the vertue and proper obligation of such lawes.

q Ibid. lib. 4.
cap. 9. Sect. 17.
& 18.

The same man q after hee hath proued that Clerkes were committed to Peter, draweth this necessary consequence from thole words of our Sauour, No man can serue two Masters, Mat. 6. that Clerkes are exempted from the temporall iurisdiction of Princes, iure diuino: because the same morall impotence noted in those words, Hee shall hate the one, and loue the other; he shall cleaue to the one, & despise the other, would be found, if Clerkes were subiects according to the

the body, both to the pope and to the King. Whence he evidently concludeth, that Clerkes are absolutely exempted from the temporall Iurisdiction of princes, by reason that that Iurisdiction is exercised towards subiects in regard of the body, and consequently in regard of all things which are ordained for a convenient conseruation of the body: if Clerkes then be exempted from the iurisdiction of Princes as touching their bodies, certainly they are exempted from their temporall Iurisdiction.

NOVICE.

Doth it not follow now of this, that so many Ecclesiasticks as are made in a Kingdome or Commonwealth, so many subiects is the Prince deprived of?

IESVITE.

Cardinall ^r Bellarmine teacheth, that as he which transferreth his dwelling into another towne, or province, ceaseth to be the subiect of that prince under whose domination he was before, without doing him wrong: So Princes haue no reason to complaine, if they be deprived spite of their teeth, of the right which they had upon Clerkes, before they were Clerkes, because he useth but his owne right, that chooseth an estate, which he thinketh most convenient for him, although by accident it followeth thereupon, that the Prince be deprived of his subiect.

*r De clericis
lib. 1. cap. 38.
Sect. Quarto
obycians.*

NOVICE.

I would be loath that all Princes should know this secret: for from thence I learne, that they haue a State within their State, no more depending on them, then that of *France* doth on that of *England*.

And that their subiects without stirring out of their Countreyes, there enioying their estates, may exempt themselves from their subiection: and by other Maximes, that they may also make themselves their superiours, euen in temporall things, though indirectly.

I E S V I T E.

Thou sayest right, and vnderstandest the case well.

¹ Defens. fid.
contra Ang. lib.
3. cap. 17.

For *iure ordinario*, as Father ^f Suarez will teach thee, not onely the Pope, but the Bishop likewise is the Kings superior, and euery King is subiect to his Bishop in spirituall things, if he be not exempted from it by the pope, and immediatly receiued vnder his protection and iurisdiction. Now temporall subiection necessarily followeth spirituall, as wee haue declared before.

² Eiusdem lib.
cap. 23. Sect. 18.
& 20.

For as the same man teacheth, ¹ If the Church could not punish those that are spiritually subiect, with temporall paines, they would soone contemne the spirituall: and that would fall out which is spoken of in the Proverbs, chap. 29. vers. 15. The child which is left to his owne will confoundeth his mother. Whence would ensue, that the state of Christendome would not be well ordered, nor had beene sufficiently provided for, if the Church had not power to constraine such rebels, as will not obey her censures. And it must not be said, that the vengeance of crimes appertaineth to secular Princes, and that it is enough that they haue this power, because they themselves may offend, and haue need of correction. And further, because this vengeance doth not of it selfe appertaine to the ciuill Magistrate, but so farre forth as the faults are contrary to ciuill ends, the peace of the Commonwealth,

wealth, and humane iustice : but to punish them as contrary to Religion, and the saluation of soules, that of it selfe appertaineth to the Ecclesiasticall power, vnto which Principally appertaineth the faculty of vsing temporall paines for such corrections : which power is much more necessary for the repression of Princes, then of their Subiects.

NOVICE.

You teach mee great mysteries, which I should not easily haue apprehended without your direction, and haue made mee to see, that they which will betake themselues to our Order must subiect their vnderstanding by the vow of blind obedience. But declare vnto me, I pray you, the ground of the exemption of Clerks from the subiection of Princes in the States where they were borne.

IESVITE.

Why it is grounded vpon the very law of Nature it selfe, ^u *For the Ecclesiasticall power, which is spirituall, is in consequence by nature aboue the secular, and therefore when need requireth, can direct, iudge, and correct it: but there is no reason that permitteth the secular to direct, iudge, or correct the spirituall.* ^u Bellarm. de Clericis lib. 1. cap. 29. Sect. Alterum.

NOVICE.

I but if the election, which one may make of an Ecclesiasticall estate, doth not exempt the seruant from the subiection of his Lord, why should the same estate depriue the King, Prince, or Commonwealth of their subiects?

INSVITE.

* Bellarm. de
Cleric. lib. 1. cap.
30. Sect. quarto
obviciant.

The * tie which is betweene the Lord and the servant is all in all farre greater then that which is betweene the Prince and the Subiect: And that is the reason why clericature exempteth the Subiect from the subiection of the Prince, or from the ciuill power, yea though the superior opposeth it, but not the servant from the power of his Lord. Cardinall Bellarmine saith as much of the obligation betweene the debtor and the creditor. *

NOVICE.

If it bee so, may a Clerke, whatsoeuer hee doth or vndertaketh, euen against the very persons of Princes themselves, be guilty of humane treason?

INSVITE.

y Aphorif Con-
fess. Tit. Clericus.

Father y Emanuel Sa hath satisfied this question in few words: *The rebellion, saith hee, of a Clerke against his Prince is not treason, because he is not his subiect.*

NOVICE.

I thinke those words were left out in the edition of Paris.

INSVITE.

They were indeed, because at that time this matter was much stirred in by certaine Politicians, who a great coile about it; howbeit they continue still in the editions of Antwerp and Cullen. But say hee had not written it, it followeth well enough from this Maxime, whereof we are agreed, that Clerkes are not the subiects of Princes, nor Princes, in regard of them, superior powers. And then ^z *It is a generall*

z Suarez. Defens.
fid. lib 4. cap. 15.
Sect. 1. 9. & 10.

nerall rule, that Ecclesiasticall persons are exempted from the secular iurisdiction, not onely in Ecclesiasticall crimes, but also in ciuill, which cannot be denied, saith Father Suarez, without denying a principle of faith. And so generall, that it suffereth not, according to him, any exception of crime whatsoever. Now if it be objected, That in some Kingdomes, certaine crimes of Clerkes are excepted, which the ciuill Magistrate may take knowledge of, as the crime of high treason, of coyning false money, &c. That is not by common right, but by a particular priuiledge, which Kings haue receiued from the Pope; for there is no King nor secular Prince that can giue it.

NOVICE.

But the Apostles, and the first Ministers of the Christian Church, subiected themselues to Kings and Princes, payd them tribute, and neuer went about to depose them.

IESVITE.

The times are to be distinguished: * For if the Christians did not in times past depose Nero, Dioclesian, Iulian the Apostata, Valens the Arrian, and such like, it was because they wanted temporall forces; for otherwise by right they might, seeing that the Apostle in the 1. to the Cor. chap. 6. commandeth that new Iudges be established amongst the Christian, to the end that the Christians might not be constrained to plead before a Iudge that was a persecutor of Christ, so would he haue commanded new Kings and Princes to haue beene made for the same reason, if they had had power enough in their hands.

* Bellarm. de Pont lib. 5. cap. 7. Sect. Quod si.

NOVICE.

NOVICE.

But why did not they use cunning where power wanted?

IESVITE.

*b Mariana de
Reg. lib. I. cap. 6.*

It was expedient then, that the foundations of the Church should be laid in patience, and suffering of death; with so much the more miracle, that it grew the greater being oppressed, and diminishing in number, yet every day increased. Moreover in those times it was not expedient to doe all, that law and right permitted.

NOVICE.

What doe law and right permit according to the doctrine of our Society?

IESVITE.

In all memory of men, such as haue undertaken the killing of Tyrants, haue euer beene held in high estimation.

NOVICE.

Whom meane you by tyrants that may be killed?

IESVITE.

*c Des fid. lib. 6.
cap. 3. Sect. 1.*

*The Theologians, saith Father c Suarez, thus distinguish Tyrants; the first sort is of those, which by force & iniustly, without all title, occupy a Kingdome, which truly are neither Kings nor Lords, but onely hold the place, and are as it were the shadowes of them. The other sort is of those, which though they be true Lords, and possesse the Kingdome with a iust title, yet as touching their cariage, and manner of gouernment, reigne tyrannically, namely, because that either neg-
lecting*

lecting the publike good, they conuert all to their owne particular commodity, or iniustly afflict their subiects with spoyling, killing, and peruerting, or iniuriously commit such things, or the like, publikly and frequently.

NOVICE.

May one with a good conscience kill both the one and other of these Tyrants?

IESVITE.

Of the first sort no man doubteth: ^d For all Theologians and Philosophers agree that they may be killed, ^{d Marian. de Reg lib. 1. cap. 6.} deprived of their liues, and Principalities, by any one who soeuer. For seeing that such a one rightly carrieth the name of a Tyrant, and hath put on the humor of one, let him at any rate be taken away, and dispoiled of the power which he hath vsurped by violence. So by good right Abud hauing insinuated himselfe by presents into the fauour of Eglon King of the Moabites, he killed him with the stab of a ponyard in his belly, and deliuered his Countymen from a cruell seruitude. Father Suarez defendeth this opinion as the most common and receiued, ^e That such a Tyrant may be killed ^{e Defens cathol. lib 6. cap. 4. Sect. 7.} by any priuate person whatsoeuer, that is a member of the State, which suffereth vnder the tyranny, if otherwise it cannot be deliuered from it. And to that which Saint Augustin saith in the first Booke of The City of God, how it is not lawfull to kill any person without publike administration; he answereth learnedly; That a priuate man, which killeth such a Tyrant, doth it not without publike administration, because he doth it either by the authority of the Common-wealth, tacitely consenting thereto; or he doth it by the authority

F

of

of God; who by the law of nature hath giuen vnto euery one power to defend himselfe and his Commonwealtb from the violence which is done them by such a tyrant.

NOVICE.

But what say you of Kings and Princes that are lawfull, but yet administer tyrannically as touching their cariage?

IESVITE.

* *Vbi Sup. Sect. 2.* The * present question regardeth chiefly such a Prince, and the King of England (as Suarez saith) spake also of such Princes, because we hold them in the ranke of lawfull Princes. Father Mariana, hauing vsed all the ordinary precautions, wherewithall I will hereafter instruct thee, came at length to this, not to leaue that power of killing such a Prince in the pleasure of any priuate man whatsoeuer, Vnlesse the common voyce of the people be such, and that graue and vnderstanding men haue beene consulted with vpon it. For in that case he iudged, that it would bee good for humane affaires, if valiant and couragious men were found, that despising their owne proper safety and liues, would for the liberty of their Country, and saououring the publike wishes, deliuer it from the Tyrant.

NOVICE.

Is this opinion approued?

IESVITE.

The stirre which our Aduersaries made about it, especially in France, where they insisted vpon those words. as the causes of attempts vpon their Kings, and affirmed, that Mariana by graue and vnderstanding

ding men consulted with vpon it, meant Confessors, and especially those of our Society, giuing them all power ouer the liues of Kings, hath beene the cause that wee were constrained to qualifie that saying a little: and although *Marianaes* booke had passed for currant, and had beene published according to order by permission of the superiors, yet at the instance of the Fathers of our Society, which in *France* found themselves in trouble about it, the Generall^f *Aquavina* made a Decree, whereby hee forbad, but without naming *Mariana*, to teach either by word of mouth, or writing, that it was lawfull for any person whatsoever, vnder any pretext of tyranny that might be, to kill Kings, or to plot their death. Father *Eudamono-Iohannes* writing against the *Wolfe* (as he calleth him) of *Chichester*, hath refuted this opinion of *Mariana*, howbeit with this excuse of him, that hee wrote it not as an Oracle, but as a man that deliuered his opinion with doubt; neuerthelesse hee saith, that all the rest of the Iesuites disallowed it.

^f *Apud Eudam.*
in *Refut. Antic.*
cap. 1.

^g *Ibid.* pag. 32.

NOVICE.

Teach mee then, I pray you, what others say that speake best of it.

IESVITE.

I cannot doe it better then by the doctrine of Father *Suarez*, who answering the King of *England* vpon this matter, spake the most correctedly hee could. Hee^h holdeth then this Maxime for resolu-
ued, that the lawfull Prince ruling tyrannically, or for any crime whatsoever, cannot be killed by any private authority.

^h *Defens. fid.*
lib. 6. cap. 4.
Sect. 2.

NOVICE.

Doth he meane this in any case whatsoever?

IESVITE.

There are but three cases, which may be considered in it. *Either the title of iust vengeance and punishment, or the title of iust defence of himselfe, or the title of iust defence of the Common-wealth.* The first title appertaineth to no priuate man. *As touching the title of a iust publike or particular defence, distinction must be used, and consideration had, whether a man defendeth himselfe or the Common-wealth: if himselfe, whether it be his life, his members, some grievous mutilation of his body, or his goods.* For it is not lawfull to kill his King doing violence for his goods. *But if there be question of the defence of his owne life, which the King would take away from him by violence, then, ordinarily it is lawfull for the subiect to defend himselfe, although the death of the Prince doth thereof ensue: because the right of the conseruation of a mans owne life is the greatest of all others; and then the Prince is not in any necessity that obligeth the subiect to lose his life for him, who voluntarily and iniustly thrusteth himselfe into that perill.*

NOVICE.

But may not one from thence draw that consequence, which *Mariana* maketh? *If thou seest (saith hee) thy Mother, or thy dearest Wife vexed in thy presence, and dost not succour them being able, shalt thou not be cruell, and incurre the reproach of cowardise and impiety? and wilt thou let thy Country be*

** De Reg. lib. 1.
cap. 6. pag. 51.*

*be vexed and tormented by a Tyrant at his pleasure,
unto which we owe more then to our parents?*

IESVITE.

The consequence is good in the like case. For (saith Father ¹Suarez) grant that the King doth actually set upon the Citie for to ruine it iniustly, or to kill the Citizens, or some such like thing, then it shall be lawfull to resist the Prince, euen in killing him, if the defence cannot otherwaies be made. For if it be lawfull to doe it for a mans owne life, much more for the publike good, because a City or Common-wealth doth then make a iust defensiu warre against an iniust oppressor, though its owne proper King, and so euery Citizen as a member of the Common-wealth, and moued by it eyther expressely or tacitely, may defend the Common-wealth in that conflict, in any manner that he can. But it is otherwise of a King that raigneth in peace, and that vexeth the Common-wealth, and is hurtfull unto it by other meanes, for then there is no place for defence by force, or for plots against the life of the King; because the Common-wealth doth not then suffer any actuall violence, which it were lawfull to repell with violence.

¹ Ibid. ubi supra
lib. 6. cap. 4.
Sect. 6.

NOVICE.

What must be done then in this case, where the Prince otherwise lawfull commeth to such a passe, That hee ruineeth the Common-wealth, spoyleth men of their goods, despiseth Religion, and the publike Lawes, maketh a vertue of pride, and holdeth impietie against God to be the greatest valor?

IESVITE.

^m De Reg. &
Re. Inst. lib. 1.
cap. 6. pag. 59.
& 6.

Thou knowest what Father ^m Mariana, from whom thou hadst this question, bringeth for answer thereunto, namely, *That it is not to be dissembled, but the surest meane to remedy it, is the publike way of Assemblies, wherein by a common consent may be deliberated what shall be done. The Prince shall first be admonished, and if he reject the medicine, and that there resteth no farther hope of amendment, the sentence being pronounced, it shall be lawfull for the Common-wealth to deny him obedience: and because that warre will necessarily ensue thereupon, armes must be taken up, money raised, and if otherwise it cannot be done, by the right of defence the Common-wealth, by its owne proper authoritie, or by a greater, may kill the Prince declared a publicke enemy.*

NOVICE.

But is not this a priuate opinion of that Father, which is not to be followed.

IESVITE.

^m Def. fid. lib. 6.
cap. 4. Sect. 15.

No: for if hee had not proceeded farther, none of ours would euer haue contradicted him. Father ⁿ Suarez teacheth the same doctrine very amply, whereof behold here the first ground, which is, *That if a lawfull King doth gouerne tyrannically, and that the Kingdome hath no other meane of defence, but by deposing and expelling the King, the whole Common-wealth, by a common consent of the Townes and principall persons of the Kingdome, may depose the King, as well by vertue of the law of Nature, where-*
by

by it is permitted to repell force with force, as because that necessary case of the proper conservation of the Common-wealth, is alwayes held to be excepted in that first accord, by which the Common-wealth transferred its power to the King.

NOVICE.

Doth it follow hereupon that the Common-wealth hath power to put this King to death?

IESVITE.

That ground being laid, we must say, that after the sentence of condemnation, touching the deprivation of the Kingdome, given by a lawfull power: or (that which is all one) after a declaratory sentence of the crime, which of right hath imposed such a paine, he which hath pronounced the sentence, or he unto whom he hath given commission to execute it, may depriue the King of the Kingdome, even by putting him to death, if otherwise he cannot, or if the iust sentence doth also extend to that paine. Howbeit the deposed King cannot be killed by any private person whatsoever, no nor be expelled by force, till he be commanded unto it, or that the generall commission be declared by sentence, or of right. The first part evidently followeth upon that precedent principle: for hee that may iustly condemne any one, may likewise execute the sentence eyther by himselfe, or by helps necessary thereunto: otherwise that power would be frustratory, in being able to decide the right, without the ability of an efficacious constraint. And as the minister of a King doth well to kill a man by the Kings commandement, because that then he executeth the Kings power rather then

Ibid. Sect. 18.

then his owne : so when the Common-wealth may iustly depose the King, the ministers thereof doe well to con-
 straine the King, or to kill him, if it be necessary, be-
 cause then they doe it no longer by priuate, but by pub-
 like authority. And therefore Soto said well, That al-
 though it be not lawfull for any priuate man whatso-
 euer to kill him that is a Tyrant in his gouernment, yet
 when the sentence is giuen, one may establish for
 the minister of the execution thereof whomloeu-
 er one will.

NOVICE.

But what meaneth Mariana by that speach, where
 he saith, By the authoritie of the Common-wealth, or
 of a greater : what is that greater ?

INSVITE.

He meaneth that which we all hold for most cer-
 taine, namely, that that power appertaineth to the
 Pope, as to the superior, hauing iurisdiction to correct
 Kings : yea such as are soueraigne as well as their sub-
 iects. Now though the Common-wealth or Kingdome
 considered in its owne nature, and as it was amongst
 the Gentiles, or as it is at this present amongst them,
 hath the power, as we haue said, to defend it selfe from
 a tyrant King, and for that effect to depose him, if it
 be necessary : yet Christian Kingdomes, as touching
 that point, haue some dependance on the soueraigne Bi-
 shop. First, because the Pope may forbid a Kingdome to
 depose the King without his knowledge and aduice, and
 unlesse he hath first beene informed of the cause, &c.
 Wherupon we read in Histories, that alwayes in such
 cases Kingdomes haue consulted with the Pope, or haue
 euen implored him to depose unworthy or tyrant kings,

as we have declared of Childeric King of France in the time of Pope Zacharie, &c. Secondly, the Christian kingdome dependeth also on the Pope in this, That the Pope may not onely counsell, or consent, that the kingdome may depose the King, which is pernicious to it, but may also command and constrain it to doe it, when he iudgeth it necessary for the spirituall safety of the kingdome, but especially to auoid heresies and schismes.

NOVICE.

If the holy Father hauing consented to the deposition of a King, or hauing ordained it, yet doth not declare himselfe for the execution thereof, shall it bee lawfull for the first Prince, that will, to make warre vpon him, and inuade his kingdome?

IESVITE.

No. 9 But then his lawfull successor, if he be a Catho- q Ibid. Sect. 19.
like, hath that power; or if he neglect it, or that there be none; the Cominalty of the kingdome shall succeed him, provided they be Catholikes, and if they craue assistance of other Princes, they may assist them: howbeit if the Pope giue other Kings power to inuade the kingdome, they may iustly doe it, because then they shall neither want iust cause nor power.

NOVICE.

What shal I answer vnto those, which alledge Dauid that would not kill Saul, but caused the Amalekite to be put to death for vaunting that he had slain him: which obiekt the mischiefes arriuing vnto the Common-weath by such facts: which say that

The reuerence of subiects towards their Princes is in danger, if once they bee perswaded that they may punish their faults; and that vnder such pretexts the publike peace shall often be disturbed by seditions and commotions, one part of the people arming themselves against the other, &c.

IESVITE.

*De Rege lib. 1.
pag. 57.*

*De Concil. lib. 2
cap. 16 & 19.*

*Recog. lib. de
Lacis q. addo.*

So they dispute which take the tyrants part, saith our^r Mariana, but the aduocates for the people produce as many, and as great reasons for them. For the Common-wealth, from whom the Royall power tooke its originall, may according to the necessity of the case call their King in question, and if he reiect the remedy, they may despoile him of his kingdome: for they haue not transferred their right in such manner to the Prince, but that they haue reserued a greater power vnto themselves. Cardinall^r Bellarmine teacheth the same, That in the kingdomes of men the power of the King commeth from the people, because the people made the King, which otherwise had beene a priuate man like another. And that if he degenerate into a tyrant, albeit he be the head of the kingdome, he may notwithstanding be deposed by the people, who may elect another. He commendeth^r also that which Nanarrus saith, How the people neuer make such a transport of their power to the King, that they doe not reserue it in habitude, to re-assume it in certaine cases.

NOVICE.

What shall I answer vnto those, which alledge the decree of the Councell of Constance, condemning this proposition; That the tyrant may and ought to be

be killed by any one of his subiects whatſoever, not onely by open force, but by ſecret practices and fraud.

IESVITE.

There be answers enough, for as ^u Mariana ſaith, ^u *Vbi ſupra.*
I doe not find that Pope Martin the fifth approved that ^{PAG. 62.}
Decree, nor Eugenius or his ſucceſſors. But Father
Suarez, without wronging the Councell, ſpeaketh
thus to the King of England, Where doe you finde in
the acts of the Councell of Conſtance, Princes excom-
municated by the Pope, or degraded, or this other
particle, By his ſubiects, or any other whatſoever?
Seeing then that the addition of ſuch particles to the
propoſition giveth it a diuerſe ſenſe, it is an illuſory in-
ference to attribute ſuch a propoſition unto that Coun-
cell.

NOVICE.

And what ſhall I answer if that be objected unto me, which Saint Paul ſaith, *Let every perſon be ſub-*
iect to the higher powers?

IESVITE.

That Saint Paul ^x neuer added, *That every one* ^x *Suarez. ubi*
ſhould be ſubiect to powers excommunicated, or depo- ^{ſupra Sect. 20.}
ſed by the Pope; And that the one cannot be inferred
from the other, ſeeing they are diuers things, nay meere
contraries; for a depoſed King is no longer an higher
power. And as Cardinall Bellarmine y ^y *introduceth* ^{Contra Bar-}
the Pope answering the people, which would con- ^{clayum cap. 3.}
tinue in the obedience of the depoſed King; I doe
not free thee either from the naturall, or divine com-
mandements, when I abſolve thee from the tye of obedi-
ence: for I doe not permit that thou ſhouldeſt, not obey

G 2
thy

thy King, which were against the diuine Law, but I make him that was thy King not to be so any longer: as he that setteth a seruant at liberty, doth not agree that the seruant should not be tyed to obey his Lord, which would be against the diuine Law, but he dealeth so, that he hath no Lord any longer to obey.

NOVICE.

It followeth then, that *Iaques Clement*, which killed *Henry the third King of France*, did not kill his King, but onely a priuate man, seeing the Pope had excommunicated him, and exposed his Kingdome as a prey.

IESVITE.

2 De Reg. lib. 1.
cap. 6. pag. 53.
C 54.

The consequence is necessary. Also *Mariana* saith, That that young man of a simple spirit, and weake body, but in whom a greater vertue, *Vis maior*, had confirmed strength and courage, got himselfe no small renowne by killing that King. That it was a memorable act: and he accuseth them of barbarousnesse and cruelty, *feritatis & scuitia*, that thronging in gaue so many blowes to a man that was dead before: and he assureth, that in his face it might haue beene read, how ioyfull and glad he was, amidst his blowes and wounds, that with his bloud he had bought the liberty of his Country. For hee had learned of Diuines, with whom he had consulted, that the Tyrant might iustly be killed.

NOVICE.

Is it lawfull to kill the Tyrant with poyson, or mortiferous hearbs?

IESVITE.

IESVITE.

We know that it hath beene often done, nor are we to thinke, that any man, which is assured to kill him, neglecting a meane so fairely offered to dispatch him, will stay the aduice of Diuines, and rather make vse of steele, considering the danger that way is lesse, the hope of impunity more, and the publike ioy much increased, the enemy being killed, and the author and architect of the publike liberty preserved.

** Mariana de
Reg lib. 1. cap. 7.
per totum.*

NOVICE.

The question is not of that which men would do, but of that which may be iustly done.

IESVITE.

There be arguments on eyther side: For what difference is there, whether thou killest him with poison or with steele? There be many examples both ancient and moderne of enemies killed this way. Indeed it is a difficult thing to poyson a Prince, but if a fit occasion present it selfe, who is there, so sharp-witted, or clear-sighted, that can shew any difference betweene the one and the other death? I do not deny but that these arguments are of great force, howbeit I deny that one may iustly kill him with poyson, whom, we haue said, may be killed by fraud.

NOVICE.

Why so?

IESVITE.

Because Christians haue thought it to be an inhumane thing in presenting men with poyson, eyther in meat or drinke, to make them the instruments of their owne death, as if one should constraine them to stab themselves with their owne hands.

G 3

NOVICE.

NOVICE.

Is there no way to remedy this, and in the meane time to make vse of poyson without scruple of conscience?

I E S V I T E.

There is. *And this is the moderation which I would bring vnto it. That he, whom we would haue killed, be not constrained to be the instrument himselfe of sending downe the poison into his owne bowels, but that it be applyed outwardly by another, without the help of him that is to be killed. Which may be done when the force of the poyson is so great, that the robe, or seate whereupon one sitteth being infected with it, hath the power to kill him; which I haue read hath beene vsed by some Moore Kings towards other Princes.*

NOVICE.

I find my selfe sufficiently instructed herein. But calling to mind that which you decided heretofore, How the Pope may constraine Kings by excommunication to punish Heretickes and Schismaticks, I would pray you to tell me, whether it bee lawfull for a King to permit diuersity of religions in a Kingdome, and if he hath permitted or tolerated it, whether he ought to continue it?

I E S V I T E.

The Common-wealth cannot subsist, where the Citizens doe not agree in religion. In one house the Wife doth neuer agree with a concubine, and in a City or Prouince it is not well done to tolerate a false religion with the true. For to what end serueth this profane liberty

erty whereby the people are brought to shake off all feare? vnlesse it be, that religion being violated, the order of Priesthood abased, and Churches spoyled, this fire gaining farther and farther, commeth at length to consume euen the very Nobility it selfe.

NOVICE.

What must be done then?

IESVITE.

Princes^b are to be admonished and exhorted, That if they desire to haue their affaires prosper, they must repress heresie at the beginning, and stifle the growing Fury in the cradle, to the end they may not too late repent their passed negligence: Let the Prince feare, lest after the course of this life he be not condemned as culpable of forsaking his charge, and so consequently of a most grieuous crime, and infinite mischiefs; and that he be not very iustly punished for neglecting the publike and particular good.

^b Mariana lib. 1. cap. 2. de Reg. instit.

NOVICE.

This being well vrged to Catholike Princes, they whom we hold for Heretickes, cannot thinke themselves safe in a kingdome, whose Prince maketh account of such admonitions.

IESVITE.

I will tell thee in few words what father^c Becan teacheth hereupon. First, that liberty of Religion is altogether unlawfull and repugnant to the Law of God. Secondly, that it is pernicious to the Common-wealth. Thirdly, that the Prince ought not to command, approve,

^c Theol. Schol. part. 2. Tom. 2. Tract. 1. cap. 16. q. 4.

proue or introduce it, but rather by all meanes, if commodiously it may be done, impeach and extirpe it. Fourthly, if commodiously it cannot be done, but with great prejudice to the Common-wealth, he may tolerate it for a time. Lastly, that if it be so tolerated, and that thereupon an accord be made, he must obserue it.

NOVICA.

Doth not this last clause make well for those, who haue their Kings perpetuall and irreuocable Edicts for it?

IESVITE.

First of all we say that this toleration ought not to be *but for a time*. Secondly, that though in words we giue the lie to such as charge vs for saying, *that faith is not to be kept with heretickes*: yet in effect we haue alwayes reserued two meanes for Catholike Princes and Common-wealths to break with them: because whatsoever they doe, or promise, wee say, that ^d *they doe not grant security vnto Hereticks, but onely against vniust violence, alwayes excepting iustice, and the execution of right*: and by this meane was *Iohn Hus* and his companion caught: for whatsoever safe conduct was giuen him against vniust violence, that made nothing to saue him from the fire, which he had iustly merited. The other meane is, that we let Princes know, ^e *How when there are two Princes, whose iudgements and tribunals are different, and that the one is inferior to the other; the inferior, whatsoever he promiseth, cannot hinder the superior from the execution of his iurisdiction, and therefore he is quit of his promise, because he hath done all that he can*. Now the Pope being the superior of all Christian

^d *Becanus ubi supra. q. 6.*

^e *Becan Ibid.*

stian Princes principally, he may, notwithstanding any promise of theirs, exercise his iurisdiction in their Kingdomes. And forasmuch^e as Christian kings ^{¶ Suarez De sen. fid. lib. 4. cap. 22.} not onely as touching their persons, but also as touching their Royall power; not onely as men, but also as Kings, are vnder his power. It is then in him to direct them in the vse of their power, and to command, forbid, or hinder them in any thing which he shall see conuenient for the spirituall good of the Church. And so, he may amend and correct the ciuill lawes, when they are not agreeable to good manners, make others, or command Princes to reuoke and reforme them. This being, there is no Edict can hold good, when oportunitie serueth, and that Kings will obey the Pope, as they ought.

NOVICE.

It were an hard thing to draw this obedience from som any Kings, that haue such seuerall and diuers interests, whereby they are gouerned in these matters; wherefore me thinkes it were good for that purpose, there were one onely King, which might be the Superiour of all the rest of the whole world, as there is one Pope aboue all Bishops. For those two agreeing, wee should haue a dainty harmonie, though not very pleasing to the eares of the Hereticks.

IESVITE.

Cardinall Bellarmine hath thus spoken of it, ^{¶ Bellar. de Pont. lib. 1. cap. 9.} Me thinks it were very expedient, if it could be effected without iniustice and warres, that all Prouinces of the world were gouerned by one soueraigne King in politick matters: especially if this soueraigne Monarch had vnder him, not Deputies and Vice-roys, but, true princes,

as the Pope hath under him true Bishops. We trauell with all our power to attaine hereunto.

NOVICE.

If this could once be brought about, to whom should we giue our voyces for that vniuersall Monarchy?

IESVITE.

Nay, now thou touchest a shrewd point I tell thee, and which is not fit to be diuulged, for feare lest they, which shall see themselues excluded, do mainly oppose it; and theretore it must be kept secret, as a most reserved article. Howbeit for thine owne particular content, read the Preface of our good friend *Henry Doerhangk* professor of the *Spanish, Italian, and French Tongues at Cullen*, vpon his *Spanish Grammar*, which will teach thee what hope thou art to haue in the matter: Looke here is the Booke printed by *Peter Brachel*, 1614. Read this clause.

NOVICE.

All the people of the earth doe see that the Name of God is called vpon by the Spaniards, that is to say, that God is in the midst of them, and is their protector, which is the reason why all men feare and tremble vnder them. And I doubt not, if they continue so constant and zealous to amplifie and defend true Religion and pietie, to obserue both diuine and humane Lawes so strictly, and to abstaine from the most enormous sinnes, but that by the blessing of God they shall possesse the Monarchy of the whole world, and subiect all countries, people and nations vnder the most sweet and glorious yoke of Christ, and then shall they accomplish that
which

which our Lord and Saviour said, And there shall be but one shepherd, and but one fold.

IESVITE.

This is a mystery not to be published till the event appeare, for which we labour so much. I haue many others besides to impart vnto thee; but that shall be at another time: for now thou hast enough to employ thy meditation vpon yet a good while, that so thou maist be made capable of the practice of these good instructions.

NOVICE.

I thanke you, good Father: now I finde indeede that Father *Deza* did not mock, when in his Sermon he said, that our Father *Ignatius* was that Angell, of whom *S. Iohn* speaketh in the *Apocalyps*, chap. 10. vers. 1. *And I saw a mighty Angell come downe from heauen, clothed with a cloud, and a rainbow vpon his head, and his face was as the Sunne, and his feet as pillars of fire, &c.* For, by that which is said, how he was clothed with a cloud, is meant, that he couered his high and generous enterprises and designes: which also representeth the gouernment of our Societie, that manifest their effects by concealing the rules and manner thereof. And as in times past, a cloud couered the tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle, *Exod. 40. 34.* So God, who hath built this Tabernacle of ours here vpon earth, to the end so holy a thing might be respected as it deserueth, hath ordained that its manner of gouernment should be so secret, as no man should be able to pierce into it. Lo, that which is meant by, *amictum nube*. I shall

neuer forget this dainy Allegory, which will teach me to obserue secrecy, especially in Confessions, though it should concerne the liues of Kings, whatsoever the Heretickes say of that same sentence of Father Binct. *How it were better all kings should perish, then that the seale of Confession should be violated.* And that which our father ^h Eudemono. Iohannes teacheth, *How there can be no mischiefe so great, for the auoyding whereof a Confession is to be disclosed. In some case, saith ⁱ Suarez, it is not lawfull, no not for any end, were it euen to preserue a whole State from a great temporall or spirituall mischiefe. In like manner Cardinall Tolet, The obligation of the seale is so great, that for no cause, no not for to saue his owne life, nor for the safety of the whole State, may the Confessor reueale the confession of the penitent. lib. 3. cap. 16. Inst. Sacer.*

^h Apol. pro Gar-
zelo cap. 13.

ⁱ De penit. disp.
33. Sect. 1.

IN SVITE.

This I assure thee is a very good instruction, my Sonne, and of great importance: But because it may happen sometimes that thou maist be called before a Iudge, or a Tyrant, who may demand of thee, whether thou knowest any thing of that which thou hast heard in Confession, in which case thou maist boldly answer without lying, that thou knowest nothing, because his demand is vniust, and that to such a demand answer must be made, not to that which is demanded, but to that which ought to bee demanded. And then againe, *thou knowest it as God, not as man.* But if he should presse thee further, and demand of thee formally if thou hast heard it in confession, then thou canst not say thou hast not heard it, for so thou shouldest lye: neyther art thou like-

likewise to answer that thou wilt not tell, nor to reprehend him that makes thee that demand, for thereby the Confession may come to be suspected. What shalt thou doe then? Thou must deny that thou hast heard it in confession, but meaning in thy minde, for to tell you, or euer to speake of it: By which meanes thou maist escape. This is the doctrine of Equivocations and Reservations, whereof another day I will make thee a more ample discourse. Onely I will aduertise thee, according to father ^k Vasquez, from whom I haue drawne most of that aforesaid, how thou art not to be abashed if thou art told, that which indeed is true, namely that none of the ancient Doctors euer thought of this answer, vpon occasion of such difficulties, and that they all beleued, that if the matter be denyed, eyther before a Iudge, or any other body, it is a lye: and they neuer found out any other meane but not to answer at all: which is no maruell, because in those times this doctrine was not knowne, but is come to light since by continuall disputations.

^k Vasq. in 3. part.
Thom. Tom. 4.
Quaest. 73. art. 4.

NOVICE.

I will not faile to make vse of this instruction for the concealment of Confessions.

IESVITE.

Thou maist also make vse of it in other things, and teach it vnto others, according as father ^l Tolet decideth it. It is lawfull sometimes to vse Equivocations, and deceiue him that heareth you; not alwayes, but when the Iudge calleth you to sweare contrary to iustice, then it is lawfull for you to sweare according to your owne meaning, against that of the Iudge: As if he should ask you, did you that? you may answer, I did it not, mea-

^l Lib. 4. de inst.
Sacer. cap. 21.

ning to your self, for to tell you, or at that time, or some such thing. And if the husband asketh his wife whether she haue committed adultery, she may answer, that she hath not, although she hath, meaning to reueale it vnto him. If any one be constrained to sweare that he will take such a woman to wife, he may sweare he will, meaning to himselfe, if afterwards he thinketh good so to doe. In like manner he that is in the hands of theeues, or he that is vniustly detained, may promise mony, but meaning to himselfe, that he will pay it, if it pleaseth him; or promise to returne againe if he be let goe, and yet not performe though he haue sworne it, if first hee haue vsed equiuocation.

NOVICE.

I will endeuor to make a commodious vse of these good precepts, and as a precious treasure will keepe what you haue taught me, attending till you thinke me capable of the rest, at such time as you shall see how I haue profited in this, wherein you haue instructed me already, vpon which I will goe and meditate very diligently.

INSVITE.

Doc'so, and giuing vp thy selfe wholly to Father Ignatius, deuoutly pray him, ^mT hat being the least of his, and the most unworthy of those which are the companions of Iesus in this religious warfare, he wil be pleased to imbrace, entertaine, and assist thee, & that also he will often commend thee to Iesus thy head, & standard-bearer, vnder whose Colours thou fightest, and with whō he hath continuall familiarity & communication.

NOVICE.

I humbly thanke you for this aduertisement, good Father, and so God be with you.

F I N I S.

^m Gaspar Sane.
Epist. dedic ad
Ignat. Loyol.
Comment. in E-
sayam.

~~Bridgewater~~

TEXEDA Retextus: ~~THE~~

OR THE

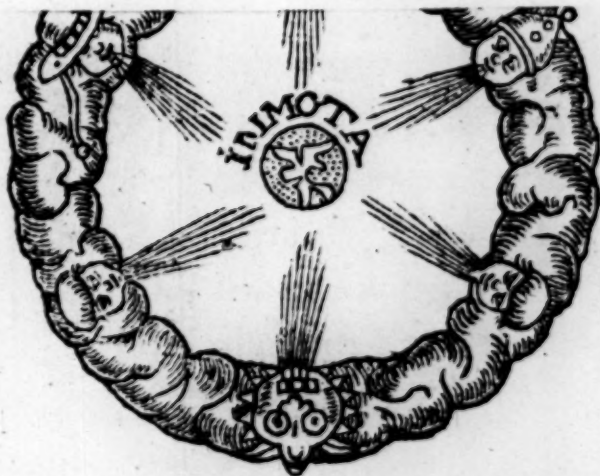
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